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"Throw down the altar of Baal" Judges 6:25

Leader

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The cover is a photograph of the Temple Baalbek, Syria, taken by Harold S. Latham, a former president of The Universalist Church of America, and editor of the *NAUM News Sheet.* Mr. Latham was given the highest award (Green Star on Portfolio Group) of the Photographic Society of America for this photograph.

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LETTERS TO THE EDITOR

In the passing of Miss Carrie Ritter, the church locally and at large has lost one who was able, consecrated, and devoted. In connection with church affairs, I have corresponded with Miss Ritter for many years and have always responded to her appeals for they were always for things worth while. At one of our conventions many years ago, four of us ministers were entertained at the Ritter home. At night, when we were ready to retire, two of us were about to take a certain bed when the other two thought they better have that bed. This resulted in a lively tussle which made some of us wonder if we disturbed the folks downstairs. Nothing was said, however, and the next morning we were as good as little boys just before Christmas. We wiped the dishes and wondered what else we could do. We apparently properly atoned. Years afterward, Miss Ritter laughed heartily as she reminded me of the time I wiped the dishes.

— BENJAMIN F. BUTLER

Seneca Castle, N.Y.

With the consolidation of the Unitarian and Universalist denominations now assured, I am wondering just what we are to tell people that we now are. None of us can say that we are Universalists because there will be no such a denomination. Neither can any of us say that we are Unitarians for the same reason.

I am reminded of the man before whom a waiter had put a plate of soup. The man said, "For Heaven's sake, what is this?" The waiter replied, "It's bean soup, sir," to which the man said, "I don't care what it has been, I want to know what it is now!"

— JOHN E. PRICE

Milford, N.Y.

Editor's note: The Unitarian Universalist Association does not come into existence until May, 1961. If we are Universalists, we call ourselves by that name; if Unitarian, we so designate ourselves. The new organization will be an association of churches and groups.

Question Of The Weak

Some strive to be saintly; some strive to be heroic. Heroism is sometimes forced upon us by having to do business with a saint.

— HAROLD SCOTT

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Keeping a Religious Sensitivity

Phil Carspecken

Phil F. Carspecken, Jr., is a member of the Universalist Church of Wausau, Wisconsin.

IT is a religious experience in itself to explore your beliefs . . . to try and decide which among them are most important, and which of these might be worth sharing with others.

I found myself searching among many ideas. They took me off in all directions, and the difficulty was in trying to shape them into some meaningful form. I was in the midst of such difficulty when I aimlessly removed my glasses and proceeded to polish them with one of these "sight-saver" tissues with which many of you are familiar. "It's rather ridiculous," I thought, "to believe that clearing up the lenses will be of any help in clearing up my thoughts." In this was a helpful clue, a theme around which to cluster some of my disassociated thoughts.

"What about a periodic polishing of the 'lenses' in *all* of our senses?" I thought. "What about keeping all the windows of our being crystal clear? All the wires, all the connections clean and bright so that we see, hear, feel, taste, touch, *sense* the full, surging current of life? By keeping keenly perceptive, won't we be keeping a *religious sensitivity* alive and vibrant within us?"

But it is no simple thing to keep all of our perceptive lenses clear. There is no special, silicone-treated tissue that will do it for us. It takes, call it what you will, a certain attitude, a certain way of looking at life and interpreting the reality around us.

How truly alive are the perceptive senses that are presumably at our command? How much do we catch, and how much do we miss in the constant flow of life? I came to wonder about this last week at the family dinner table, and I experimentally asked everyone, including myself, how much detail we could recall of the stained-glass window in our church. It was interesting to note that the children generally seemed to have a far more vivid picture of it recorded in their minds. We two adults had a sketchy memory of a nativity scene. But the youngsters described a number of specifics — about the figures, the facial expressions, the colors, other details. One child even recalled that one of the infant's hands is quite close to the mother's, and she remarked how small that hand appeared, beside the larger one.

Children usually seem so much more perceptive than adults. Their senses are remarkably fresh and alert. But when adulthood comes, there is an affliction that seems to overtake many of us. It is somewhat like the dread disease, glaucoma, which comes upon us unaware, insidiously narrowing down our range of vision until one day we learn the shocking truth that we are peering down a slender tunnel of sight.

Why do most of our perceptive senses seem to narrow down in this manner, as we grow up? Shouldn't a person become even more perceptive as he struggles toward maturity, gathering a modest bit of wisdom on the way? Shouldn't he see more meanings and relationships in the reality around him, and shouldn't this serve to make his perceptive senses even more acute?

This seems a logical deduction, yet many have declared that our perceptive heights are in our childhood. The poet, Francis Thompson, expressed this conviction:

> Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism. It is to believe in love, to believe in loveliness, to believe in belief. It is to be so little that the elves can reach to whisper in your ear. It is to turn pumpkins into coaches, and mice into horses, lowness into loftiness and nothing into everything. For each child has his fairy godmother in his own soul. It is to live in a nutshell and count yourself part of the infinite space. It is to see a world in a grain of sand, Heaven in a wildflower; to hold infinity in the palm of your hand, and Eternity in an hour.

All of us can recall acutely perceptive moments in our childhood — mountain-top experiences that escape description. Yet, looking back on some of these magic moments, we may now see some of the circumstances as being rather ordinary. And so we wonder, "Did I perceive something then that is now beyond my sensory range? Or has my adult perception merely peeled away the colorful illusion?"

There was an experience in my boyhood that I recall, rather undramatic, as I review it now, but it brought me a vivid awareness of the miracle of simply being *alive.* My father and I and several others had canoed about forty miles into the Canadian wilderness from the Minnesota border. We camped on a great rock slab that jutted into a lake well off the regular canoe-trails. The others had gone out trolling for trout, one Sunday morning, and two of us were finishing up the camp chores. My partner was a theology student — one whose religion revolved around the idea of personal salvation. I was then a seventh grader, a Methodist who wasn't really a Methodist, and who didn't know quite what he was as a religious being.

My companion asked some rather pointed questions on religious matters, and then he asked me in a friendly but deeply serious way if I was saved. In confusion and embarrassment, I tried to express the idea that I probably wasn't saved, at least not on his terms, and I tried to explain that I felt no desire to undergo any of the formalities. But he pursued the question, no doubt believing that this was a time when fate had decreed that he would save my soul.

I finally retreated in desperation to the lake-shore, crawled into a canoe and escaped onto the lake. But as I paddled along the shore line, I pondered some questions: "Am I saved?" "What does all this mean?" "Is it mere foolishness, or is it not?"

I paddled for miles up the lake, as though to escape these questions. Then I headed into a small bay at the foot of a great cliff, which seemed to be the highest point of shore line. Following a sudden whim, I landed there and started to climb toward the distant peak. It was tough going, and when I finally approached the summit, perspiring and breathless, I was still turning perplexing theological questions over in my mind.

Then, as I crawled upon the rocky crown, and stood erect and gazed out over the blue sweep of lake and the green sweep of forest, the perplexity seemed to fade from my mind. As I lingered there, drinking in the crisp air and listening to the haunting music of wind sifting through pine boughs, and surveying the vastness that stretched out to the horizons, I came to feel inexpressively *alive* and thankful for life. It was an overpowering sensation that aloneness can bring, not loneliness, but aloneness. For a few moments on that unforgettable morning, on that unforgettable peak, I was the only living human in the world!

And I concluded, then, that whatever it meant to be saved . . . I didn't need it, and would never need it. I knew it was impossible to believe in the whole, complicated mythology of salvation. It seemed like such a flimsy, artificial structure, contrasted with the majesty of the natural world flung out all around me, in those indelible moments.

I sensed that this was a turning point in my life; that this mountain-top experience had given me something that would endure. So I decided to build a monument there, to mark this milestone in my young life. With childish vigor I went to work and piled up a crude stone cairn. The results seemed to be, from an aesthetic viewpoint, an inadequate symbol for the nebulous objective I had in mind, so I found a slender tree limb and propped it inside the stones, so that it pointed, steeple-like, toward the sky.

Finally, I descended to my canoe, with all the solemnity of a Moses, coming down the slopes of Sinai.

Looking back, now, upon that youthful experience, I am inclined to smile a little . . . and yet, I feel a certain wistfulness, too. Was there something I possessed then that is no longer mine? Have the wings of sensation been clipped, so that I can no longer soar as high as I did on my boyhood flights?

Perhaps you have the same feeling when you re-examine some of your vivid childhood sensations. Perhaps you also sense both gain and loss; progression and retrogression. You know that you are wiser now; that you possess far more understanding and purposeful control. Yet, there is that vague sense of loss that we cannot quite define.

Is it truly a loss of perception? Is it inevitable that our senses dim down like old flashlight batteries as we grow older? Or is it simply that we fail to take the time, or cultivate the right attitude, for full perceptiveness, once we are swept into the currents of adulthood? Somewhere, just beyond our youth, we shift gears and sharply accelerate our pace. We must admit that speed has its convenient aspects. Will Durant has reminded us that "No man who is in a hurry is completely civilized."

Speed — like fire — can be a useful or a destructive force; and it *is* destructive if it completely eclipses the slower tempo of life. Beauty and wisdom are distilled from calmness and silence. As one writer effectively puts it:

> As one aware of beauty, I lean toward slow things. The best mountains and harbors don't gallop off or race their motors. And I have yet to hear a sunset zoom unseen across the sky.

Man needs a thinking time — a periodic spell of equanimity — a regular time to take, not tranquilizer pills, but tranquil bits of meditation.

Life sometimes seems uncomfortably similar to a frenzied motor trip. We rush toward our destination, not quite knowing what all the rush is about. We don't really see people along the way; we see only blurred bits of humanity as we speed by them. We do not linger to absorb the sights of streams and lakes and mountain valleys. Our gaze is upon the concrete ribbon that beckons us onward and onward, faster and faster. We feel no kinship for the villages we whirl through; we see only the thin façade of Main street, and nothing more. And when we hurtle at last to our destination, we arrive no wiser, save for the knowledge that we made the trip in so many hours and minutes, and averaged so many miles per gallon.

We *can* determine how we journey through life! We can choose to go perceptively or imperceptively; with the windows of our being flung wide, or tightly closed; with a religious sensitivity which will gather in richness and meaning, or with an insensitivity that gathers in an empty zero.

What will be found in the summing up of our lives? Will it be a matter of so many inhalations and exhalations? So many miles? So much money? So much of this evanescent thing called status? So many parties? So many rounds of golf? So many grand slams? So many strikes and spares? So many television tales of assorted violence and froth?

(Continued on page 191)

A Layman Looks at Religion

Albert G. Sims

Albert G. Sims, a member of the Universalist Church of Stamford, Connecticut, is vice-president for Operations of the Institute of International Education, New York City.

THE Danish philosopher Kierkegaard surmised that "Sickness is a natural state of the Christian." He had reference to the anguish and loneliness of religious choices. The anguish and loneliness are redefined in every generation and we are not spared in this generation. This is the problem of the religious man, the man who is alone with himself enough to have wondered about what he is to himself, to those who know him and to the world at large. What I propose to do is to examine why it is that religion tends to diminish in force and depreciate in quality in our world and what prospect there is for this situation to be repaired.

I suggest that the decline of religion, and more specifically Christianity, can be explained in four general propositions. The first proposition is that the vital and dynamic expansive phase of all religions is their phase of universality and that the Nation State has grown to displace this function of religion and to assert prior claim in the loyalties of individuals. My second proposition is that the dogma of religions, which has traditionally served to fortify faith with rationalization, has in a new age lost touch with reality and so lost relevance for religions rather than gaining them credibility. The third proposition is that solitariness in our lives so fundamental to the quality of religion is under erosion. Finally, and this is closely related to the third proposition just stated, the creative and moral choices confronting us become more difficult to recognize, more imponderable, and vastly more extensive in the outreach of their consequences. We are beset, and what we have in the way of religion, morality, ethics, is not enough.

Each of the great rational religions, particularly Christianity and Buddhism, emerged as an expression of a religious consciousness that was universal. Christianity was clearly the outgrowth of the tribal religion of the Jews, propounding for all of mankind, regardless of tribe, a system of values and a set of beliefs in relation to life and death, and good and evil. Infused later with the wisdom of Greece and the organization genius of Rome, Christianity became the great root of rationality from which Western culture developed and expanded. It helped give birth to the concept of the modern Nation State, and its emphasis on individualism provided a climate of attitudes and aspirations that have infected the people of the world far beyond the reaches of Christianity. In this process, the values of Christianity have become institutionalized and parochialized. They have become separated from a religious consciousness which is universal. Alfred North Whitehead comments on this phenomenon of reversion: "It is a type of religious settlement to which communities are always reverting. In the modern world, it is the religion of emotional statesmen, captains of industry and social reformers. In the case of the Jews, the crises to which it led were the birth of Christianity and the forcible dispersion of the Jews by the military might of Rome. The same type of religion in our generation was one of the factors which led to the Great War. It leads to morbid exaggeration of national self-consciousness." Could it be, one World War later than these remarks, that this communal religion is now precipitating its own crisis leading to a new universalism?

My second proposition, you may recall, had to do with the obsolescence of dogma. I mean by dogma the rationale of belief through which religion has its intellectual or systematic appeal. I do not decry dogma in this sense, for while it can provide only an approximate common denominator with which each will come to his own terms, it is *the* coherent force in religion unless religion should be forcefully held together as the convenient tool of other institutions. The historic vitality of Christianity has been a result largely of its adaptability through St. Paul and St. John, St. Augustine, Servetus, Luther and others who were able to find valid interpretations from a doctrine of universality.

The problem for us, I believe, is not that dogma is inherently inflexible. Rather, it is that dogma, or belief, has lost its vitality through the detachment and institutionalization of religious values, and that the pressures for adaptation have mounted with unprecedented force as a result of the revolution in the sciences and the explosive social changes it is releasing. In these circumstances, religion decays quietly in substance, if not in form. We of liberal bent incline to react to this problem of dogma by simplification of religious truths so universality of application is preserved while in the process universality of appeal is lost. I quote Whitehead again: "To reduce religion to a few simple notions seems an arbitrary solution of the problem before us. It may be common sense; but is it true? In view of the horrors produced by bigotry, it is natural for sensitive thinkers to minimize religious dogmas. But such pragmatic reasons are dangerous guides. This procedure ends by basing religion on those few ideas which, in the circumstances of the time, are most effective in producing pleasing emotions and agreeable conduct. If our trust is in the ultimate power of reason as a discipline for the discernment of truth, we have no right to impose such *a priori* conditions."

And now to the third proposition, which involves what I have called the erosion of solitariness. This is the grip of modern life, the appearance of what David Riesman has called the "other directed" man, what White in one aspect

has described as "the Organization Man," what others have said is the "devastation of the mind" by all-pervasive media of communications. It is also a kind of flight from the complexity of life by becoming completely submerged in its processes. We are all caught in rhythms of busy-ness and in the summons of the clock and the deadline; "conscience" becomes the frayed edge of concern for things-I-ought-to-do and triggers tensions that can make of our leisure a compulsive quest for recreation and community activities. Who can afford the luxury of leisure for contemplation? Who will accept solitariness? Where is the instinct for religion to be sheltered? In the Hindu Bhagavad-Gita, there is a pertinent passage:

> "The uncontrolled mind
> Does not guess that the Atman is present.
> How can it meditate?
> Without meditation, where is peace?
> Without peace, where is happiness?"

In the fourth proposition I spoke of the progressive difficulty of the moral and creative choices confronting us. This can be taken as the nub of the whole problem. This precious individuality of ours is inundated in a rushing tide of knowledge too big to comprehend, of organization too complex to control, of issues too unrelated to consequences. And as accent upon our extremity, we have found, in our collective ingenuity, a capacity to convert knowledge to technology in the form of awesome instruments of power manipulated at great distance from the restraints of individual moral judgment.

In these circumstances our humanistic instincts seek out the bewildered and beset individual and probe the malady in his psyche that prevents untroubled adjustment to the ferment around him. I fear that the expression of moral concern at this level, crucial and important as it is, is but the treatment of the symptoms of the organic disturbance.

Harlan Cleveland, speaking of what he called the "Social Fallout of Science," quoted a physician writing in last August's issue of the *Annals of Internal Medicine* very much to the point: "Who of us," the doctor writes, "has not with pride identified himself with Sir Luke Fildes's wonderful portrait of a physician keeping lonely vigil by the bedside of a sick child? The physician's devotion to the individual patient is still unchallenged in a world of rapidly changing values. But with signs that the human species as a whole may be confronted with medical problems no less serious than those of the child in Fildes's portrait, who in this time of transition is keeping similar vigil over the species? We are all familiar with the complex apparatus of modern medicine, which briskly and efficiently swings into action when a patient with congenital heart disease enters the hospital for surgery . . . but, in our concern for the individual, have we forgotten to set up the team which has concern for the species as a whole?" Who of us is keeping vigil over the species? Who is concerned in these terms?

Adlai Stevenson, with his usual eloquence, spoke recently in this vein, saying: "We have so many needs of our own . . . our families, our homes, our jobs and fortunes, our prospects. We are hemmed in with needs and interests, weighty, urgent, honorable, human needs and interests, even if they are exclusively our own. It takes an extra dimension of vision to see beyond our inner circle of interests. Most people, most of the time, do not possess it. . . . There is a danger of this element in vision vanishing wholly from our political life. In the main, we are so comfortable, so many evils of the past have shrunk in size and almost out of sight."

We can distinguish two different sets of reaction to this problem of moral and religious choices in our mid-twentieth century world, and these reactions are of opposing characters. The one is anti-religion, a finite system that denies the existence of the great enigmas of mankind and frankly affirms that all ultimate goals are materialistic. This is Marxism raised to the level of cult when used as a philosophy of political power as in the USSR and China. It is immensely attractive for at least three reasons: 1. It removes the complexity of choices and offers a fairly simple, definitive, allegedly all-embracing system for which the pledge of conformity is the only requirement of admission, 2. Its promise and its ultimate value, material well-being, is in the popular fabric of the times especially as grand new visions of the meaning of technology light the horizons of the future and the chasms that exist between the "developed" and "less developed" peoples of the world, and 3. Since it is unconcerned with meanings and ultimate values, it is relatively resilient as the growing tremors of science shake the structure of other philosophies and religions.

Despite these appeals, Marxism begins to appear in the perspective of history as a rationale for the concentration of political power to direct at a forced pace the reform of lesser developed nations, a far cry from its original pretensions. The scientific materialism from which it took nourishment as a cult is revealed as but a shadow of the intuitive creativity energizing modern science. We are, I think, perceiving even in the USSR that this tight little system cannot contain the natural effervescence of the human spirit.

The other reaction is a form of irrationalism. The web of choices into which men are plunged is infinite and by its nature beyond rational moral choice. The quality of being in these circumstances is to be determined not by the choice itself because its rightness can never be proved and because pondering choice for proof averts moral responsibility. Therefore, one must be prepared to take the "leap into darkness," to have faith in the "absurd." Value derives from the way in which the choice is willed. So, for the Existentialist, Sisyphus becomes the hero because of his disillusioned, hopeless, yet courageous and unremitting striving.

Here, man in his present state is brought face-to-face with his responsibilities. This is the catharsis for a Western World grown apart from the "sickness" of Christianity and numbed with the distracting surfeit of "the inner circle."

These, then, are the four propositions I suggest to help explain the disappearance of the religious man. With this as background, I now return briefly to our other problem, namely, what does it matter, anyway? If these are factors causing the disappearance of the religious man, what is to be done about it? What *needs* to be done about it?

Let us reconsider for a moment the nature of the religious man. Is he one who has cultivated his inner resources so that he lives in peaceful reconciliation with the pace of the universe of which he is part? To put the question in another form, we might inquire whether religious concern is primarily for spiritual solace. This is an essential question because if

the answer is yes, then we accept a determinism in our affairs, economic, political, social, that would deny the quality of creativeness to religion. We would accept this great turn in human events now in prospect as an inevitability beyond our reach and our individual responsibility. We should have conceded that we are captive in spirit to the materialism into which our lives are plunged, to use the poet Robert Frost's words in describing the deepening struggle to preserve the spiritual identity of man. In these circumstances we would have for ourselves if we chose, a neat compartment for religion, a passive affair for assuaging the bruising pains administered by a world overwhelming our individual identities.

Is the affirmative answer too transparently unacceptable? And if this is so, why is it then that its implications so directly confront us? I again quote Stevenson as he spoke recently in memory of A. Powell Davies: "Why this lack of initiative? Why this paralysis of will? What have we done to our truth and brotherhood . . . the supreme truth of freedom, the Christian truth of brotherly love? Have they failed? Or have we? . . . You can have a perfect assembly of pieces for your watch, but they are worthless if the mainspring is broken. I am not worried about our various pieces — our technology, our science, our machines, our resources. But I am concerned, desperately concerned, about our mainspring. That it has run down, we know. But is it broken beyond repair? In the last analysis, no question is worth more consideration in America today."

This mainspring of which Stevenson speaks is, I believe, the essence of the religious quality. If there is room for hope, it lies in the chance, the determination that great spiritual ideas will once again seize men in the midst of their towering "plunge into materialism." There is no place for passivity here, neither for passive liberal humanism nor any other kind, for time, especially this time in which we live, is a quick solvent for passivity.

As a nation-state we are probably, in a relative sense, somewhat near the peak of our power and our influence based on that power. Yet, we are all intimately aware that the adventure of living for the human race awaits in almost unimaginably new dimensions. We may be less concerned with the fate of the anachronistic nation-state, as Dr. Brock Chisholm suggested, but we cannot be indifferent to the spirit that is to invest this new adventure. We shall, individually and collectively, discover from the wells of our Western culture and religion a new rationale and high purpose that will give zest and harmony to this great movement of the future or we shall be integrated in the cosmology of science and materialism that already stakes its claim.

How then is the religious man to be constituted and how does he assert himself? It is said that all durable higher civilizations are capable of renaissance, when new forces are released through the reintegration of experience and values. Our renaissance is overdue. What it should be I know less than what it cannot be.

I know that Christianity as an institution has become culture-bound and secularized within the West and that values have not yet been interpreted to provide anew a religious rationale for this future.

I know that the dominant orientation of our interests, to the nation-state and to our domestic concerns as a part of its structure will effectively insulate us from the search for rationale in the larger community.

I know that the passivity that infects us all outside what Adlai Stevenson called the "inner circle of our interests" must disappear.

I know that the grim and dutiful resignation in virtue that characterizes the Existential outlook on life is not of itself matched to the thrust of the future; and I know that Marxism would convert adventure to a jacketed place in a catapult.

What will it be then, this renaissance?

I believe that our humanism must discover the new and larger dimensions of man, not simply in compassion for his individual suffering, but rather the dimensions of *men* for whom the stuff of life is their essential problem of living together in a rapidly changing social environment. The inner circle is mankind and whatever separates us in our common humanity is a heavy charge upon each of us. It is not so much that religion is culture bound and captive as that we are. The break-through to be hoped for will take boldness and if it comes will leave a precious shattering in its trail . . . fine ornaments of our insularity; hallowed, prideful traditions; and irrelevant acquisitiveness.

Somehow we have to mold such a spirit, because it is the indispensable quality of life for the future. I do not despair that it can be done. There is a toughness in the species that surmounts the forces of division and destruction.

I would, moreover, be brash enough to foresee that some such instinct, repressed as it is, may even now be fomenting a renaissance in the spirits of men that will replace fear with adventure as the sublime prospect of the species.

CARSPECKEN

(Continued from page 188)

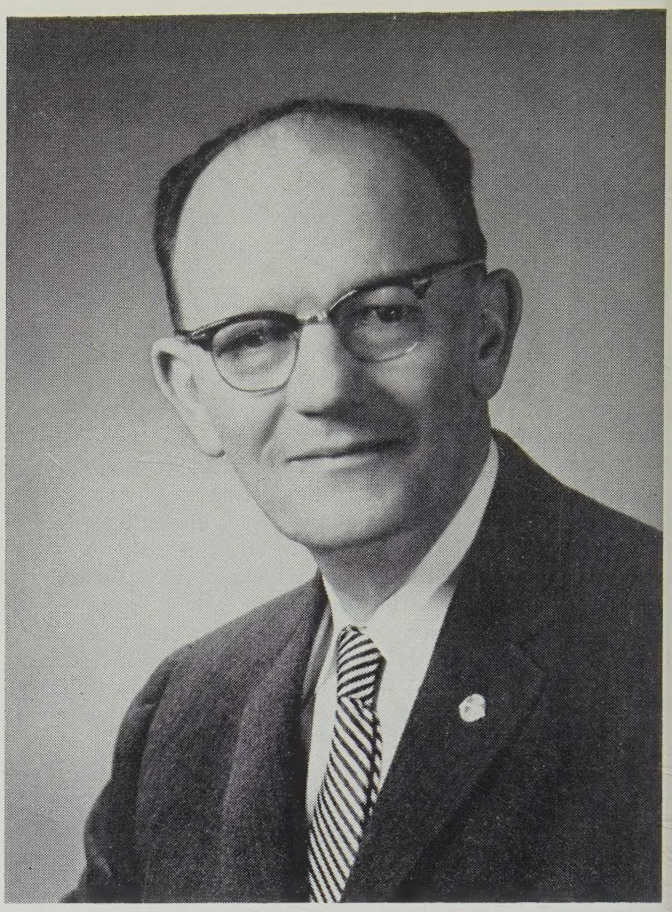
There is something in each of us that tells us we were meant for far more than this; for far more than anything we have yet achieved. There is something in us that demands nothing less than greatness. This desire, this divine spark, this soul, this — call it what you will — may become drifted over with years and years of dusty mediocrity, of compromise, of resignation to conformity or necessity, but it still burns a faint, flickering taper of discontent deep within us.

And even though we fall short — perhaps far short — of greatness, we will still know an enriching satisfaction if we maintain an *awareness* of greatness throughout our lives; an awareness of the majesty and miracle and mystery of man and earth and cosmos.

I strolled for an hour last week end through the timber along the Eau Claire with my son. I was absorbing all the pleasures of spring, both directly, and vicariously through the sight of my boy's exuberance as he soared up and down all the hills. I watched him pause on a ridge and lift his face into the sunlight . . . and I thought to myself:

> In the time of your youth there is forever within you a joyous shout: "It's wonderful to be alive!"
> And we must *never* allow this shout to dim, in volume or intensity. We must *never* allow it to fade into a humdrum statement of fact . . . a hollow echo of its former, ringing affirmation.
> It must forever be a shout, resounding throughout our being with all the boundless joy of childhood: *"It's wonderful to be alive!"*

Gustav H. Ulrich



Death is no enemy of life
Even as night is no foe of day
Nor is death punishment
Or something to be feared.
Death is a reality to be faced,
A fact to be accepted.
Death is not a destroyer
But a conservor of eternal values
And spiritual realities.
It is life's door opening into
another mansion of the spirit.
As the past is part of eternity
And today has come from yesterday,
So tomorrow in all its mystic promise
is part of the unity which is life.
The days of time lead ever on.

— G. H. U.

"I KNOW of no more authoritative evidence that life is good and holy than is to be found in these youth who have lived through years of construction, hate and suffering created by their elders, and yet still have within themselves such great capacities for love, loyalty and nobility. It is a great challenge for all of those of us who have had the opportunity to help them, to prove ourselves worthy of the faith and trust which they have placed in us."

These words, written by Gustav Ulrich on his return from Germany in 1949, express something of his warm and dedicated spirit. He believed in persons, and lived his faith in an unassuming, dependable way, ever responding to those in need with understanding and to the challenge of life with a quiet enthusiasm. He died suddenly on June 30.

Dr. Ulrich was born in New York City, January 21, 1896. He was educated in the Curtis High School, New York City; the Georgetown University School of Foreign Service, Washington, D.C.; St. Lawrence University; and the Canton Theological School from which he graduated with the degree of B.D. in 1927. He was awarded an Honorary D.D. by St. Lawrence University in 1944. In 1957, he did graduate work at Guilford College, N.C. Ordained to the Universalist ministry in May, 1926, he served the following pastorates: Henderson, N.Y., 1925-1930; Cortland, N.Y., 1930-1934; Fort Plain, N.Y., 1934-1937; Outlaw's Bridge, N.C., 1937-1947; Providence, R.I., 1947-1948; Concord, N.H., 1949-1957; Hartland and Windsor, Vermont, 1959 until his death. He served as the prison chaplain in Concord, N.H., 1953-1957.

He married Rebecca McLaughlin in 1929 and is survived by his wife, four sons: Gustav, George, Carl and David and a sister, the Rev. Helene Ulrich.

Dr. Ulrich served two terms on the Board of Trustees of The Universalist Church of America and as chairman of the Universalist Service Committee.

In March, 1948, he went to Germany as senior representative of the Universalist-Unitarian Child Care Team operating under the International Refugee Organization in the British Zone. He set up a shelter for D.P. adolescent boys and girls at Verden, West Germany. This home was called by IRO officials, "the most important single project in the British Zone." A letter from one official stated, "What impressed me most was the spirit in the home . . . the fruits of your blessed work."

In the summer of 1950 and again in 1952, he went to Germany as the work-camp leader at Druhwald. In 1958, accompanied by Mrs. Ulrich, he returned to Germany for nine months, both of them serving as counselors without salary, in the Kladow Reception Center in West Berlin for Refugee Youth from East Berlin.

Services were held on Sunday, July 3, in Windsor, Vermont, the Rev. Clifford R. Stetson officiating. A Memorial Service was held at Hartland, Vermont, on July 10, conducted by Philip R. Giles.

Freedom of the Pew

John W. Strahan

John W. Strahan, attorney, is a member of the Universalist Church in Glen Ridge, East Orange, N. J.

IN a Book called the "Captive Mind" Czeslaw Milosz says, "Classes condemned by the laws of history perish because their minds are paralysed." It is the religious aspect of this mental atrophy of the human mind that concerns me.

Among our brothers of more orthodox belief we find still very little that can be called Freedom of the Pew. They are still required to accept dogma and repeat creeds which to us may sound archaic and as a consequence many of our younger generation stand aside from the church. Let us ask the question, "Are we going forward or backward in our thinking in religion?" It is my sad conviction that the present trend is backward. The emergence of totalitarian governments, the degenerative effect of two world wars, and the general demoralization of these conflicts and the necessary suppression of freedom to fight them successfully, have lessened men's confidence in themselves and caused them to place reliance on authority.

A look at the world of fifty years ago shows a startling change in the concept of individual freedom of action and thought. Economic forces and the resultant mass-production methods of today have narrowed man's personal freedom. We are being lulled into apathy and indifference by the promises of the Welfare State, the getting-something-for-nothing philosophy and the idea that Papa knows best. How they laughed at Herbert Hoover when he said that we needed a resurgence of "Rugged Individualism." Almost everybody now works for someone else. Even the great corporate executives with their tremendous salaries are only employees, who lack the personal freedom of the old village blacksmith. This strait jacket in economic and political thinking is being reflected in religious thought and action. Graham and Seventh Day Adventists draw thousands while the liberals draw their breath. But this breath, however slight, is the breath of freedom and carries with it the hope of the future. We would truly face a grim outlook if this were not the case. With the rise of science must also continue a free and inquiring mind in religion if we are to avoid a new dark age and the supremacy of the robot over man. In the middle of the 20th century those of us who still have the temerity to think and search for new truth have a tremendous responsibility.

Those who can glibly quote from scripture with alleged answers to all questions are willingly followed blindly by the multitude. Crowds follow the revivalist and the authoritarian who either tells them what they want to hear or promises them some well worn path to heaven. They say "we know best, so just follow us and everything will be all right." A nice easy way. But unfortunately man has not risen from the beast by easy methods, but only through sacrifice, thought and great effort.

Another source of bewilderment has been that our great Christian bodies have taken conflicting views on overriding social problems. Take prohibition and birth control as two examples.

By trying to make something sinful which is not in itself, Prohibition was forced on the people before its time by the Protestants. The Catholics stood aside. Birth control, a social question made paramount by the gross overpopulation of the world, is favored by the Protestants and opposed by the Catholics. However, these questions, so tied up with religious bodies, will be ultimately solved by the laymen.

Now that we have, after centuries of incessant conflict, in which the nonconformist has faced the headman's ax, the hangman's noose, the torture chamber and the stake, mankind has attained the place where we all tolerate each other even if we do not agree. Our constrictions are no longer legal but are confined to the rules and decrees of the various sects of Christendom. Just how have our fellows taken advantage of this long desired right?

It may seem to us, who are free thinkers, that this opportunity for individual expression of religious ideas would be eagerly seized upon by everyone, as we all say we want freedom. But such is not the case.

The vast majority of professed Christians either submit to the rigorous dogmas of the Roman Canon law or to the less complicated, but no less positive, assertions of Orthodox Protestantism. Why is this so when the fires of Smithfield no longer burn for heresy?

Subjected to and conditioned by the present trend to mass conformity, I believe that a great many are conformists because they actually believe and willingly obey the edicts of their respective faiths.

Upon analysis, it is not hard to see why. It is very hard to think for yourself. It is much easier to have someone do your thinking and come up with a nice and easy answer. Most persons inherit their religion and what is good enough for father is good enough for them. This indifference to doctrine or tenets of belief is often rationalized by the statement that all churches are about alike or that people like the minister or the priest.

Another reason is that nothing succeeds like success and people like a large, well filled church with social programs, bowling alleys, gymnasiums and highly paid music. You can't blame people for this as we are all attracted by the glamour and social value of these churches. People like to mingle with others. We are naturally gregarious.

Some look for a fashionable church which they believe lends social prestige to its members. What would some of the ladies do if they could not show that new hat or mink stole on Easter?

To be a free thinker and a liberal, one must pay a price; for any change or new idea in religion, especially, seems foreign to the average mind. One who fails to conform is regarded with suspicion and fear, as truth, like a sharp knife, cuts deep and hurts, and he who wields it must ofttimes face the multitude alone.

The church has often extolled the miracle by which natural forces are supposed to temporarily give way to individual acts of God acting through some saint or sanctified person. But it has failed to recognize that the greatest miracle of all is the emergence of the thinking mind of man, which can seek out the mysteries of the Universe and subjugate his own primitive desires.

There is another riddle in this question of conformity. How does the intellectual, who subscribes to the dogmas of orthodoxy, justify himself to himself? Here is a person who is a scientist, a liberal in politics, broad in race relations, socially minded and generous, educated and intelligent, except when it comes to religion. He has a departmental mind. It has an area that doesn't react like the other. It is like a house with two rooms, one with the windows open and with light streaming in and the other room with doors and windows closed and with dark shades drawn so no light can penetrate. It is really a strange phenomenon that a person, so enlightened in almost all spheres of life, closes up on religion. Religion to him is a subject not to be talked about. It is taboo.

Liberals themselves are many times to blame for their failure to attract those who should be interested. There is an intellectual arrogance in many so-called liberals, an unbending idea of superiority that repels other people.

And in spite of the right to think and express their views, the occupants of most pews fail to exercise their hard won privileges. To quote a contemporary statement by the Pope reported in the press on Sept. 25 last, addressed to young priests, "They should agree with St. Thomas Aquinas that obedience to religious superiors is the greatest of all moral virtues because it reflects a desire to serve the will of God before all else." However much we disagree with this doctrine, it is the present dogma and action of the larger portion of Christendom.

We believe that edicts and pronouncements from above should be subjected to the scrutiny of the laity and carefully considered before acceptance. We feel that the political doctrine that power emanates from the consent of the governed applies to religion as well. While we realize that this is in direct conflict with large portions of Christian theology, the liberal can take no other course. My conviction is that only through enlightened thinking on the part of those in the pews can religion mean anything. Men must continually strive to know more about everything by the hard method of trial and error.

The tenets of a free religion require the clergy to lead and to teach and expect the laity to listen and to follow, but not as unquestioning and gullible children. An informed and articulate laity can strengthen the hand of the clergy and can lead to a religion using reason and leading to an abiding faith in the right and its ultimate attainment. Only through enlightenment can men of good will and sacrificial spirit progressively establish the kingdom of God on this earth. So let us press on with whatever faculties which our maker has bestowed upon us so that the enlightened mind of man can bring to pass, in time, the blessings of God's mercy, justice and love.

UNIVERSALISM AND UNITARIANISM

Said Emerson, "There is a statement of religion possible which makes all skepticism absurd." Unitarianism and Universalism are to be that religion. How do I know? Because they build upon unities and universals, which allow no schism between reason and religion, between the soul and God.

How priceless a possession then have the Unitarians and Universalists in their great principles! But not in their principles only. They have a possession almost equally valuable in their names.

Their names are the greatest known. They are arguments. They are half battles. As their signification comes to be fully understood they can hardly fail to carry conviction to any thoughtful mind. These very names are the greatest of creeds — and creeds with all the dogmatism and evil that attaches to the ordinary creed left out. These names fulfil Emerson's condition — "statements of religion that make skepticism absurd." These names are banners which promise certain victory, sooner or later, to all who dare march under them and be true to their great meanings.

Compared with these great names how strangely superficial and meager seem those by which most of the religious bodies around us seem content to be limited, — such names as Episcopal, Presbyterian, Methodist, Baptist, Congregational, Roman Catholic, Lutheran, Calvinist, Wesleyan, — names which so far from having sprung from the central life or larger aspects or eternal elements of religion, or having any necessary connection therewith, have taken their rise from accidentals and fragments and accessories, as from a man, or a locality, or a form of church government, or an ecclesiastical rite, and signify nothing whatever that is essential or permanent in the faith, or worship, or spiritual life of humanity.

We sometimes say, "Things are all, names are nothing." But when we have names that signify the greatest things known to man, and toward which the best thought of the world is steadily tending, should we think lightly of such names?

Is it not significant that the two main liberal movements of our land and time, bear names, not only so great, but so essentially identical in import? Should not this give us great confidence? Can we both be mistaken in believing that the true religious progress of the world is, and must be, away from the partial to the universal, away from the dividing to the uniting?

— JABEZ T. SUNDERLAND
Quoted in the Ottawa *Bulletin* early in this century

Portrait of a Liberal

Leona M. Case

Leona M. Case is a member of the Church of the Reconciliation, Utica, N. Y.

WHERE does a liberal search for truth? The first purpose of the consolidated Unitarian Universalist Association is "to strengthen one another in a free and disciplined search for truth." How does a liberal go about this?

Too often, we are negative in our approach rather than positive. We criticize other groups, but when asked a direct question, we are not too sure what a liberal is.

A true liberal is slow to criticize. He will not smile when his Roman Catholic friend goes to confession, for he knows the stress the modern psychiatrist places upon unburdening the mind. He will not look superior when he learns that a local orthodox group is holding a healing mission, for he knows that many modern doctors believe that faith plays a big part in the healing process. He will not joke about a Quaker silence, for he knows from his own experience that he can often gain more from meditation than from a superfluity of words. He is much too open-minded and modest to criticize. Instead, he keeps his eyes, ears, and mind open for truth in any form and from any source.

What are some of the specific sources to which a liberal turns? He will, of course, turn to books. He may read Hoyle's *The Nature of the Universe* and feel a little more sure that there is some power which keeps the solar systems in order. He may turn to philosophy. William Yerington has said, "What is philosophy but a way to truth." He may study Socrates, whose main thesis is *Know Thyself;* he may learn of brotherhood from St. Francis; he may delve into Albert Schweitzer's "reverence for life"; he may sit at Gandhi's feet to grasp his idea of passive resistance. Had he a hundred lives to live, he could not exhaust his sources.

He will not neglect the Bible. True, we do not believe the Bible is the only inspired book, but sometimes we go overboard and neglect it altogether. We should know it — and know it rather thoroughly — for its beauty of style, the drama of its stories, the portrayal of what may be the greatest man who ever lived, and the universality of its truths. As he reads, the liberal will read, as did Francis Bacon, "Not to contradict and confute; not to believe and take for granted; not to find talk and discourse; but to weigh and consider."

John Keats told us that "Beauty is truth, truth beauty." We shall try to appreciate beauty in all its forms. One will find it in music; another in poetry; some in painting; others in drama. Each brings its own message, and in so far as we are capable, we should accept these messages.

Surely we shall turn to Nature. We shall stand alone beneath the stars and feel the magnitude of the universe; we shall watch the rhythm of the waves and know that there is some control; we shall lift up our eyes to the mountains and, with the psalmist, find help; we shall listen to the roar of a waterfall, of which Hannah Hurnard says, "Self-giving is its life. It has only one desire, to go down and down and give itself with no reserve or holding back of any kind."

But along with these powerful, awesome works of Nature, we shall find time to sit in solitude beside a quiet stream.

"I loafe and invite my soul;
I lean and loafe at my ease observing a spear of summer grass." Walt Whitman was so right. We shall never find truth if we, like the typical American tourist, go galloping through life. And we must not neglect the little things. Tennyson said, as he held in his hand a tiny flower,

"Little flower — but if I could understand
What you are, root and all, and all in all,
I should know what God and Man is."

The liberal will learn from people — not alone the people in high places — but from the common man. Is there really a common man? "In the faces of men and women," Whitman saw God. Do we pause to understand our neighbors? I once knew a shoe repair man in a small town who had more to give than many a lecturer. He had placed his bench at the back of his shop where he had put in a large window so that he could watch the river as he worked. Often he paused to watch a gull on its graceful flight. He did much more for me than to repair my shoes.

Where does the liberal search for truth? It lies all around him. He will never find it all. "To possess final truth — that would be tragedy." It is the search that counts.

Shall we be misled in our search? We need not be. Emerson tells us that "the soul is the perceiver and revealer of truth. We know truth when we see it." He promises us, too, that "The soul's emphasis is always right." For the true liberal, the search is a great adventure.

WISDOM

In the rabbinical literature the story is told of Rabbi ben Gamaliel who said to his servant: "Go and buy me some good food in the market." The servant went, and soon returned with a cut of beef tongue. The rabbi then said: "Go and buy me some bad food in the market." Again the servant returned with tongue. Then the rabbi asked: "What is this? When I told you to get good food, you bought me tongue; and when I told you to get bad food, you also bought me tongue." Whereupon the wise old servant replied: "Good comes from it, and bad comes from it. When the tongue is good then nothing is better; and when it is bad, there is nothing worse."

—*The Joliet Universalist*

What My Religion Means to Me

Emanuel Angelos

Emanuel Angelos, a member of the Universalist Church in New Haven, Connecticut, is a teacher at the Barnard School. In two and a half years, he and his wife have interested ten families in the church.

ALTHOUGH I learned of the Universalist religion by accident, it was no accident that made me a Universalist, for I found in this religion an approach to life identical to mine. Like many other Americans I believe that if there is any authority in the world it resides in the mind of each individual person. Our institutions, religious or governmental, derive their authority ultimately from the individual.

The history of man on earth is filled with evidence that under reasonable circumstance we can be depended upon to make correct decisions. This means that we need not rely on supernatural leaders or sacred books to point the way.

The Universalist church upholds and nourishes my conviction that men have the ability to solve the problems of the world through the free and unrestricted use of intelligence. It has no creed which I must accept. Instead it places a reliance on the ability and responsibility of each member to formulate his own religious beliefs. The door is open for scientific investigation even into the affairs of religion.

Universalism does not claim a monopoly on truth nor state that all truth has been discovered, for what we might hold as true today may be found false with the passage of time. We must be free and willing to accept new ideas when the old are found to be inadequate. Dogmatism in religion and elsewhere is a dead end in the search for the good life and is an obstacle to progressive social change. Even our reliance on science should be tempered by our estimate of what it does not know.

Some people derive a comfort in being certain about man and his relationship to the universe. The reality of living demonstrates to me that there are only degrees of certainty. For instance, does the universe have a purpose? Is there a God? How about life on other planets? Is there life after death?

The Universalist religion makes no declaration in these areas and members of the church certainly differ on these questions. It is my opinion that more evidence is needed before a decision can be reached. Problems of this nature call for a kind of suspended judgment, especially when it is obvious that our lives do not depend on an immediate answer which at most would be a guess.

The Universalist church gives me an atmosphere of freedom which leads to differences of opinion among church members. Unity remains, for we are not bound together, by specific beliefs but by a common attitude which encourages the sharing of thoughts and promotes deeper insights into the problems of life. This process of intellectual freedom in the company of others encourages a regard for diversity itself.

I find comfort in the fact that my church is organized along principles which are in harmony with American political democracy. The authority for all church affairs, physical plant, thought, and practice are vested in the people themselves. We determine what the church shall be and it justifies its existence by serving us.

In our exercise of freedom and reliance on the individual, we do not throw away the moral principles we have inherited from the past, for these codes are an accumulation of the moral experience of our ancestors. As one writer recently remarked, "Our best view of the future comes from standing on the shoulders of our forbears. The mistake too frequently made is to expect, when standing on their shoulders, that we will see nothing more than they have already seen."

This spirit of inquiry permeates the church school program where my children learn to develop internal self-control, learn about themselves, other people, and their world. We live in a time when right and wrong courses of action are not always obvious. Our children must learn to deliberate with care for they will frequently be called upon to decide between two apparently right courses of action.

The religious education for the younger children deals entirely with their immediate world and deals with concepts directly meaningful to them. With increased maturity the children learn of the ways in which men throughout history have looked at the problems of religion and are helped to evaluate the past and to develop an approach to the future. If there be indoctrination in our church school it is promotion of a belief in the supreme worth of every human personality, always working to uplift rather than to degrade the human spirit.

Universalism is easy to understand because it does not offend my common sense and intelligence but rather asks that I apply to the concerns of religion whatever insights and facilities I have available in my everyday life. The difficulty one experiences in this kind of religion is that it places full responsibility on me to formulate a mature, workable philosophy and then live up to the demands of that philosophy throughout my life.

The Silver Spring Suburban Experiment

David Hicks MacPherson

The church at Silver Spring, Maryland, of which David Hicks MacPherson is the minister, has served as a laboratory experiment for the development of liberal churches in the huge suburbs of the future.

WILL the seed of liberal religion bear fruit if it is planted in a mushrooming metropolitan suburb with no past and an uncertain future? The answer to this and related questions is extremely important to the future of the liberal religious movement in the United States, for as our nation grows, so must our religion grow. The population explosion of today is most apparent in the fast-growing suburbs surrounding our big cities, and census experts report that United States cities of the very near future will be a group of suburban bedroom districts surrounding a commercial-manufacturing core. This type of area, the experts say, is where the great majority of the people will live. Can a liberal church grow in such an area?

The answer is a flat, unequivocal yes. And the certainty of success for liberal religion in the huge suburbs of tomorrow is based upon the experience of the newest member church of The Universalist Church of America. The last church to be voted into the U.C.A., the Universalist Church of Silver Spring, was established in a huge metropolitan suburb just outside Washington, D.C. — an area which only ten years ago was mostly farm and forest land. The Universalist Church of Silver Spring has served as a laboratory for the liberal churches which will be established in future suburbs that develop as did the Silver Spring area.

The success story of our church — the story of a small group of dedicated, able people with a Universalist heritage and a larger group of eager, hard-working suburbanites who were new to religious liberalism — begins seven years ago with the organization of The Universalist Fellowship Circle of Silver Spring-Takoma Park. The group met in the Max Miller home, a family of formerly active Universalists who rekindled their interest in the church and have been among the leaders in later developments. We began learning right away; in fact, we learned not to use a long, complicated name difficult to write on a check. But most of our lessons were much more substantial, so that today we are organized as a full-fledged, self-supporting church with a building about ready for construction and an active program which has become an important part of our still-growing suburban community.

Some fifteen years ago, several members of the Universalist National Memorial Church and the minister, the Rev. Seth R. Brooks, D.D., first discussed the possibility of starting a new movement in the growing Washington suburb of Silver Spring, Maryland. In the summer of 1952, I moved to the area to become minister of a new unit under the joint sponsorship of the National Memorial Church and the U.C.A. Department of Extension. After a preliminary survey, the first fellowship unit was organized with thirteen adult members and eight children.

We did not know very much about the techniques of building a church. We had to learn to reach new people, publicize our program, train people to assume positions of leadership. We had to decide where we should locate in the community and answer many more questions too numerous to classify. The situation was compounded by the fact that the Fellowship was a nonentity as far as the community was concerned and was likely to remain so unless we could discover community needs and dramatize them. If we could find a reason for the existence of a liberal church in Silver Spring, our future course would be determined. The rest of the Silver Spring story has been an expansion of this search for a reason for existence.

The establishment of our church school in November, 1952, and the beginning of adult education and youth work in January, 1953, were initial steps in serving the area. From the original eight children in church school, we now have one hundred forty-six. Two of the original eight, Dorothy Conant and Lynne Pollock, participated in this year's Youth Sunday celebration.

The religious education program has done as much as anything else to explain liberal religion to the community and in turn attract people to the group. We now prepare a brochure on the church school each year for distribution to prospective members as well as active constituents. We also must secure a staff to handle audio-visual, arts and crafts, curriculum, supervisory and adult education problems as well as finding twenty people to teach in the ten classes run on a two-term basis concurrent with adult service. We are still a relatively small group, but we are proud of the contributions we have made to the Council of Liberal Churches education program. Charles Koivisto and Dr. Ned Bayley, both teachers in our school, have revised materials and written new materials for the Division of Education. I am completing a course to be submitted to C.L.C. this summer.

Originally, both the Universalist National Memorial Church and the U.C.A. Department of Extension made up the budget of the infant fellowship. Gradually, the fellowship took over the financing of the movement through pledges and offerings until the group was financially independent. For

the fiscal year 1960-61, we have an operating budget of $11,672, which is covered by pledges. The budget also contains, as it has from the start, our fair share to the Universalist Unified Appeal totaling $768.

With this approach to finances our people are free to participate in the church program rather than spend their time competing with local industries by running suppers, fairs and sales. Our Social Action Committee, for example, has collected a roomful of clothing for shipment to the Universalist Service Committee. It has collected annually for the Diabetic Camps sponsored by the Association of Universalist Women. It has taken the lead in establishing the Maryland Suburban Memorial Society to handle burial problems and other liberal churches and synagogues are now co-sponsors in the Society. It has sent representatives to testify at county and state legislative hearings on problems of education, health and welfare. Just last May, the Committee took part in the fight against the proposed Maryland Sunday closing law before the State legislature. The Social Action Committee has raised money for stock purchase in the development of an integrated housing project for our community. Two years ago, co-ordination of the Sunday service with the social action program was intensified by developing a series of sermons on the racial problems of our community. The president of the Washington, D.C. Board of Commissioners, Robert E. McLaughlin (also a member of the Washington church), and Dr. William Banner of Howard University spoke on the subject as did the minister. This program was preceded by paid radio time and a mass distribution of mailing pieces. It has been followed up ever since by one step after another toward an integrated community.

The church also has gained recognition for its efforts in the field of public relations, for many of the techniques we have experimented with have been used throughout the denomination. What made this possible was the willingness of the Washington church and the U.C.A. to take a gamble on the project, plus our church's freedom to experiment.

We have used a variety of methods for reaching new people. Members have tramped the streets and knocked on doors, both with and without the use of prior mailings. We have sent out mass mailings of two thousand pieces or more, with and without follow-up. We have made follow-ups in person and by telephone — and just try following up one thousand six hundred mailing pieces, either on foot or by phone. We have designed mailing pieces to be general or to tie in with special sermon series and special events such as the opening of church school on Religious Education Sunday. We have used various means of reproducing promotional material.

What we have learned from all of this will not provide an easy method of reaching new people, for in communities such as this with a fairly fluid population, you may gain ten members one month only to have four of them move to the Far East or Germany the next month. This, in the broad view, is no loss if the church puts moving members in contact with other liberal churches. We regard it as part of our task to prepare people to start other Universalist fellowships in the new homes to which they travel. We have learned from our promotional experiments that too many church publications are too stiff in their language, deal with in-fights among factions of Universalists and try to sell the impossible.

Dr. Philip Randall Giles, General Superintendent of The Universalist Church of America, left, and Dr. Dana McLean Greeley, President of the American Unitarian Association, right, share a laugh with the Rev. David Hicks MacPherson, minister of the Unitarian Universalist Church of Silver Spring.

We do not promise that going to our church will cure all problems, nor do we worry about humanist-theist battles. We try to stick to what we have to offer in specifics and promise some fun and a good deal of hard work. Our promotional work has been successful, and the guiding genius for most of the work has been Don Vogel, a member of our church who has been appointed to the U.C.A. Department of Public Relations.

Membership in the Silver Spring church, which at the present time numbers one hundred thirty-two plus an active constituency of some forty more, comes from almost every background. We have found, as have all active churches, that liberal religion is the thinking man's faith regardless of his economic, social, racial or religious background or the cigarette he smokes. Extension is a matter of selecting a good location, promoting a worthy program and sticking at it long enough to bring results. But each part of the total is inseparable. A church must be concerned with individual personalities and the religious growth first, last and always. The church program must lead, as well as serve, people. And promotion must be continuous.

My wife and I came to Silver Spring at the beginning of the experiment through the efforts of Mary Scott, who was then Director of Extension. We lived out of a suitcase in a one-room apartment, then moved into the present quarters in a barrack-type apartment in the Suburbia Modern style.

The minister of a new suburban church must engage in a number of outside activities. I have done survey work for headquarters in Eastern Maryland and Northern Virginia, taught a class in liberal religion at All Souls' Unitarian Church, served as chaplain to the liberal student group at the University of Maryland, been a leader at various Liberal Religious Youth conferences, spoken to various church and synagogue groups and attended to the many local community enterprises which are expected of ministers. Present outside jobs include that of president of the Maryland Suburban Memorial Society, recording secretary of the Universalist Historical Society and member of the Planning Committee for the 1961 May Assembly.

Part of the large group attending the celebration of the Unitarian Universalist Church of Silver Spring, which is the newest member of the U.C.A. and became the first to adopt the new consolidated association name.

Those whose great-grandparents built and paid for the churches now occupied by their descendants would find the building phase of the Silver Spring church's growth both confusing and stimulating. So do we. Most of the children in church school have never had classes in a church building and a good many adults have almost forgotten what it means to meet in a church with an organ and all of your equipment on hand. Understandably, we are anxious to build and the church Board of Trustees has just signed a contract with an architect to design a multi-staged church plant, with detailed sketches of the first unit. We have already built up a reserve of cash through one building fund drive, so that we are ready and able to translate liberal religion into concrete and steel.

There has been a concerted effort to build up co-operation with all the liberal churches of the Greater Washington area, which has found its most practical fruits in the fields of religious education and social action. Perhaps as a consequence of this spirit, the Universalist Church of Silver Spring voted unanimously for consolidation in the last plebiscite and also voted to change its name to that of the new denomination, as a vote of confidence, should consolidation take place at the May, 1960 convention. Thus, the Silver Spring unit was the last church to be voted into The Universalist Church of America, but the first to adopt the name of the new denomination.

In celebration of this event, Dr. Philip Randall Giles, U.C.A. General Superintendent, and Dr. Dana McLean Greeley, President of the American Unitarian Association, were honored guests at the first annual meeting of the Unitarian Universalist Church of Silver Spring combined with a reception for representatives of all Greater Washington liberal churches.

The future of the Silver Spring Church lies ahead — and the road though rough is clear. With a self-financed church and the hope of a building, we have taken a long step toward the solution of the problems a liberal church faces to put roots down in a new suburban area.

The furthering of liberal religion in the lives of people is our key task. Too many churches have followed the cycle of large congregations and expensive plants followed by a deterioration of program due either to an assumed status, too large a building debt or both. Our aim is to avoid such folly and give the new Silver Spring community a permanent voice for the liberal message. If we succeed, we shall have made the long hours, mistakes, expenditures and frayed nerves worth while. The risk is great, but the goal is greater still.

A. INGHAM BICKNELL

WHEREAS A. Ingham Bicknell, a lifelong Universalist and the son of a Universalist minister, Dr. George W. Bicknell, faithfully served his church in many extraordinary ways for nearly half a century including services as Secretary and President of the Young People's Christian Union, as Trustee, Treasurer, Vice President and President of the Massachusetts Universalist Convention and

WHEREAS he served for twenty-seven years as Treasurer of The Universalist Church of America and member of its Board of Trustees,

BE IT RECORDED that this Board of Trustees notes with sadness his death on May 18, 1960 and further

BE IT RECORDED that this board remembers with deep affection and with gratitude that A. Ingham Bicknell brought to its council not only his professional skills and his broad experience in financial matters but his resolutions, his generous nature, his warm and genial personality, a sense of humor and a sense of perspective. We treasure the ring of his admonitions and the echo of his chuckle. He loved his church and he earned its respect and gratitude by his work on its behalf and his loyalty to its high mission.

Resolved that the Members Of The Massachusetts Universalist Fund regretfully record the death of A. Ingham Bicknell, ESQ. on May 18, 1960.

They recognize his outstanding services, so willingly given, as a leader in Universalist organizations, and a champion of Universalist causes throughout his life; and in particular, as an incorporator, officer, and trustee of the Massachusetts Universalist Fund. He was interested and active in the formation of the Massachusetts Universalist Fund 1950. He was elected its first Vice President, and succeeded to President in 1952, which office he held effectively until his retirement in June, 1958.

The present members of the Massachusetts Universalist Fund appreciated his wise counsel and continuing advice, following his retirement, and regret that such counsel will no longer be available, because of his untimely death.

In the Footsteps of Benjamin Rush

Dana E. Klotzle

ON June 27, college and graduate students from coast to coast began a twelve-week period of service in state mental hospitals located at Hastings, Minnesota; Cleveland, Ohio; and Concord, New Hampshire. The students, recruited by the Universalist Service Committee, deeply believe that they can bring a measure of normalcy, service and happiness to persons of all ages and conditions attempting to recover from various stages of mental illness.

On June 11, members of the Concord, New Hampshire, unit met at 16 Beacon Street for an orientation program under the direction of the Service Committee director who discussed the philosophy and background of the Universalist concern for the worth of all persons. Barbara Bovee, Needham, daughter of the editor of the *Unitarian Register* and leader of the Concord unit, discussed the work to be done by the unit. One of the projects will be to take "patients" to the movies after members have completed their regular duties on the wards or in the occupational therapy department.

The Hastings unit gathered at the First Universalist Church of Minneapolis, June 13-14, to participate in an excellent orientation carefully arranged by Dr. and Mrs. Carl Olson, Dr. Max Williamson, executive director of the Minnesota Mental Health Association and a member of the local church, introduced the unit members to some of the problems facing the mentally ill. Dr. Carleton M. Fisher, Wausau, Wisconsin, President of The Universalist Church of America, flew from his city to Minneapolis to speak on the *History of the Universalist Service Committee.*

The leader of the Hastings group is Carl Ulrich, son of the late Dr. Gustav H. Ulrich, and a graduate student for the ministry of the Universalist Church. Members of the Hastings unit are serving in the Rehabilitation Services and several are participating in an exciting experiment involving the "forgotten patients" who have been in the hospital for twenty or more years. Under the direction of the hospital superintendent, Dr. John Reitmann, five teams (a psychiatrist, psychologist, medical doctor, social worker, the charge nurse, and a member of the rehabilitation staff) will interview and prescribe therapy for these forgotten patients. Several members of the Universalist unit are working with these teams and have already been rewarded by being present when patients have spoken aloud for the first time in years.

The Cleveland unit met June 14 in the North Olmsted, Ohio, Universalist Church for orientation sessions led by the Rev. Phillips L. Thayer of the host church and the Rev. Donald A. Thompson, extension minister for the Midwest area. The leader of the Cleveland group is Janet Sullivan of our Columbus, Ohio, church who was graduated this June from Ohio State University with a major in Social Administration. Members of the unit are organizing a Variety Show involving the adolescent patients and designed to entertain the wheel-chair patients, many of whom never leave their wards due to the lack of attendants.

Members of a typical Universalist Hospital Unit feed patients unable to feed themselves.

When this writer visited the Hastings and Cleveland units in late June, he was heartened by the enthusiasm and determination of the students who serve your Universalist Service Committee under the most depressing and difficult circumstances imaginable. Much progress has been made in the care and treatment of the mentally ill since the days of the "snake pit," but there still remains much to be accomplished. Most hospitals are still forced to sleep as many as one hundred forty patients in one ward with only a tiny space between beds. There are not enough attendants and hospital personnel to adequately service the patients.

Most hospitals are now set up to provide therapy for newly arrived patients who indicate that they would immediately benefit by such therapy. Those patients who do not respond immediately, however, are placed in the regressive wards to join the legion of "forgotten patients" — forgotten by society as well as by their relatives and friends. In almost every state, the mental hospital must fight for sufficient funds to provide even minimal custodial care for their patients. Some hospitals have only three psychiatrists for three thousand patients. Other hospitals must accept hundreds of older people and adolescents with behavior problems who do not belong in mental hospitals.

All of us owe it to ourselves because of our belief in the supreme worth of persons, to visit a state hospital to see the problem firsthand and then return to our communities determined to wage a fight for larger appropriations to our state hospitals.

All of us need to recapture the fire and enthusiasm of our young people who, following in the footsteps of Dr. Benjamin Rush, father of modern psychiatry, are doing what they can to help rehabilitate the mentally ill.

THE SEARCH FOR IDENTITY

AS I read the manuscripts presented in this issue of the *Leader,* I am impressed with the serious probing and sensitive perception of our laity. What I find in their reflections is a concern for answers to the question, "who am I?" They seem to be on a quest for meaning and a sense of identity.

It isn't easy in our modern culture to ask that kind of question or to make that kind of search. The noise of our world, the manipulation of our minds, the bewildering demands and pressures put upon us to prove ourselves outwardly, deprive us of a sense of our inner selves. We are beset by a feeling that we do not know who we are or what we are. That feeling has much to do with the loneliness, the boredom, the confusion endemic in our times. It has something to do with the notion that we do not have anything to believe in any more.

Some of that feeling is behind our defensiveness, too, our way of clutching at old formulas and external things as though they were all that is left to keep us from going under.

What impresses me about these lay writers is that they are turning to their own living experience to find sustaining meanings. They are not using religion as a crutch, or as something external to them.

What impresses me is that we are beginning to discover the religion of our own heart and mind.

TOWARD CONSOLIDATION

THE vote to consolidate The Universalist Church of America and the American Unitarian Association does not by any means bring our questions and decisions to an end. The image of the new denomination is still in the process of being shaped.

The Assemblies in 1960 established five study committees and a Coordinating Committee on Consolidation charged with studying present denominational programs and organizations and making recommendations for a plan of organization and operation for the Unitarian Universalist Association.

The committees will arrange for nominating and electing officers, evolve a plan of organization, of fund raising, of regional organization, ministers' laws of fellowship, and pensions.

The Coordinating Committee will assist in these duties and bring recommendations into a single comprehensive plan to present to the 1961 Assembly.

These committees are free to recommend different methods of furnishing existing functions and services, but not of terminating or interrupting those existing, or involving departures from mandates contained in the Plan for Consolidation.

The men and women on these committees are of high caliber and are moved by a sense of dedication and responsibility. They merit our confidence and support. They seek advice and counsel from all sources including churches, fellowships, regions and conventions. If they are to be kept sensitive to the needs of our churches and people, they need our participation in formulating plans and procedures.

Communications, inquiries and suggestions should be directed to the Chairman, Rev. Raymond C. Hopkins, at 25 Beacon Street in Boston, Massachusetts.

SOMETHING TO BELIEVE IN

I SHOULD like to say something more about the search for identity. Many of us are concerned about the faith we shall represent as a new denomination. We know that the individual freedom inherent in the Universalist and Unitarian heritage is affirmed. We are not strangers to a religious community in which no theological belief is imposed upon anyone within the fellowship or upon anyone outside. We cherish that freedom. But, we feel, something more than freedom is involved in a religious faith and if we are not able to articulate that "something", we may wind up believing in nothing.

A church is something more than an organization of freedom. It is an instrument for the religious needs of men. In one way or another, human beings have to deal with ultimate questions: questions about the meaning of life and death, about God and the mystery of ourselves, about the tragedies that strike at us, the darkness within and around us, about what there is in which we can trust and how we go about finding that trust, about our need for some ideal or symbol incarnated, perhaps, in some person, about our being connected with something deep in the nature of life which outlives our blundering and triumphs over it, about a sense of depth and significance in our experience.

The trouble is: who can put the answers to such questions, and others like them, into a statement of belief which would be authoritative for everyone.

We need to be careful that we do not miss the faith implicit in the freedom we cherish. That freedom demands a faith in persons, in their power to grow, to understand and to make sense out of their lives; and this is a faith which has to come from persons. It is a recognition that if something deeper than lip service is to emerge in religious living, it will come out of the depths of our own being, out of our own experience and understanding. Moreover, we know that when men feel threatened and insecure, they cling to conservative or authoritarian answers they do not comprehend to escape from their own responsibilities. The effort is self-defeating. The only security is within ourselves.

The religious dilemma of our time is not only an intellectual one, of substituting new beliefs for old. It is the recognition of the need for a new approach to religion, a new motivation for people to seek and to find a faith which is their own.

It may be that what is being withheld is not an articulated faith, but that what we are withholding is ourselves.

Book Reviews

HE WAS DRIVEN INTO THE WILDERNESS

Worth Marion Tippy
The Parthenon Press, Nashville, Tenn.
43 pages
$2.00

In his introduction to this interpretation of Jesus, Dr. Tippy says: "It is impossible to write a factual biography of Jesus because there is no record of the silent years from twelve to thirty, except references in Matthew and Mark to his being a carpenter; and little on his childhood between his birth and the temple incident. It is difficult to determine exactly where and when he did some of his mighty works and spoke some of his deathless parables; but art, using clues and incidents in the same records, knowing also the customs of his people and the experiences of life which we share with him, can paint an authentic portrait."

With such available material and using blank verse as his medium, the author has painted a portrait of the human Jesus, a portrait of a man with a mission and a message. People, who are confused in their idea of Jesus on account of the Messianic pictures of him, might find this little book helpful in gaining an appreciation of him.

— HAROLD H. NILES

PHILOSOPHY FOR A TIME OF CRISES

An Interpretation with Key Writings by Fifteen Great Modern Thinkers
Adrienne Koch
E. P. Dutton, New York, N.Y.
Price $5.95

I wish a Universalist had written this book! The text of an experimental course in adult education at New York University, it represents to me that difficult - to - achieve combination of breadth of vision, depth of insight, maturity of judgment, and compassionate optimistic zeal which I take to be characteristic of the modern Universalist. Miss Koch's breadth of vision is integral to her conception of philosophy for she insists on the traditional function of philosophy as the quest for truth in the widest possible sense. Carefully avoiding mistaking positivist and analytic trees for the philosophical forest, she turns to those writers whose profundity of thought in their respective disciplines has forced them to transcend barriers of specialization in the attempt to gain some view of the whole of which their respective fields are but a part.

Miss Koch's opening essays set the stage by delineating three issues confronting all contemporary thinkers: the threat of Soviet Communism, the challenge of underdeveloped countries, and the fate of freedom in the West. Religious liberals will be especially interested in her observations on the "rational" arguments for frankly mystical faiths. She views the crisis as the possibility of man's destroying himself and all civilization, and philosophy's duty is to achieve "disciplined, integrative thought on all issues important to man. The sustained cultivation of reason and the life of reason joins the great philosophers in a common enterprise and makes them the intellectual and moral leaders of our civilization." Philosophy analyzes key concepts of ethics, probes the bases of political conflicts, understands the dilemmas of science and technology, and judges the attack on reason from so many quarters. Miss Koch turns to writers who are for man and for freedom, who present original, inspired, and profound ideas in non-technical and informal language. Each writer whose work she includes has earned his prestige and is "the kind of writer the intelligent and sensitive modern reader should be acquainted with, or fail to experience some of the good of our culture."

Three sections of the book are thus devoted to fifteen major modern thinkers. In the first section are selections from the works of Toynbee, the historian, Einstein, the physicist, Silone and Forster, the novelists, Clark, the economist, and Fromm, the psychoanalyst. In the second are those who stress the vital role of religious belief in any civilization: Maritain for Rome, Buber for Judaism, Niebuhr for the Protestants, and Radhakrishnan for the East. The third group are professional philosophers who maintain the independence of philosophy from religion: Sartre, Popper, Russell, Dewey, and Jaspers. Miss Koch concludes the work with three essays dealing with reason and values, philosophy and human reason, and the common faith toward civilization, the person, and freedom which she discerns in the writings of this varied group.

While some may question particular selections, and some may wonder whether Niebuhr and Maritain would be happy to be included among those who "attempt to create" an adequate faith, few who read this book will feel that the author has failed in her purpose to "provide food for thought, material from which reflective people can refashion their philosophy of the individual human person and of the values of our civilization."

— HOWARD HUNTER

HE SENT LEANNESS

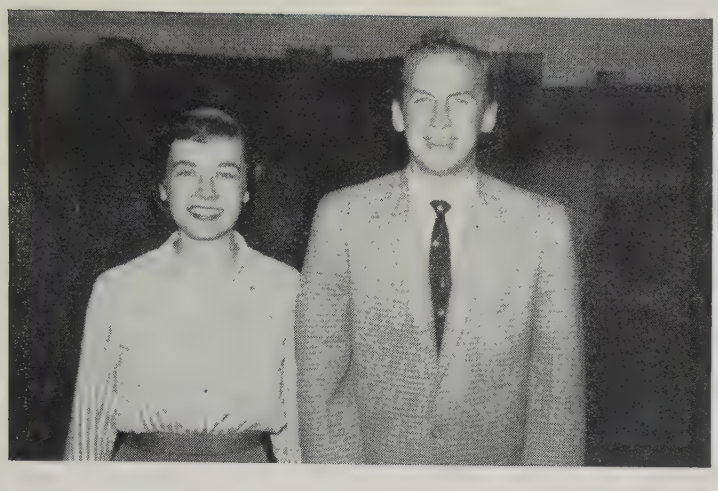
A Book of Prayers for the Natural Man
David Head
The Macmillan Company, New York, N. Y.
$3.00

This tiny book of sixty-two printed pages packs a mighty wallop. It is a real stinger. It is planned with diabolic glee — or perhaps with angelic guile. At first reading, the liturgy seems to be taken for a hilarious ride, like this passage: "Benevolent and easy-going Father: we have occasionally been guilty of errors of judgment. We have lived under the deprivations of heredity and the disadvantages of environment. We have sometimes failed to act in accordance with common sense. . . . Do thou, O Lord, deal lightly with our infrequent lapses. Be thy own sweet self with those who admit they are perfect: According to

(Continued on page 205)

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts



Mr. and Mrs. Charles Werner

Roy Henderson

A sunny June day greeted the incoming campers when the Clara Barton Birthplace Camp for diabetic girls and the Elliott P. Joslin Camp for diabetic boys opened on June 26 for their twenty-ninth and thirteenth seasons respectively.

It was apparent as the campers registered that the first day of camp was an occasion for mixed emotions. The eager, happy faces of the campers returning for their second, third, fifth, ninth years were counterbalanced by the puzzled uncertainty visible on the faces of the boys and girls who were experiencing camp for the first time. However, these uncertainties were soon forgotten in the activity of the camp program, the enjoyment of new friends, and in the realization, although unexpressed, that there are other children in the world with similar problems.

Herein lies one of the greatest values of these camps for diabetic children. Coming from all sections of the country and from neighborhoods and school rooms in which there are no other diabetic boys and girls, it is easy to feel different and left out, to consider oneself ill and helpless. At camp, where all the campers are diabetic, there is no feeling of being different and each child can build his or her own abilities and skills in a similar frame of reference.

This year we are fortunate to have Charles Werner back again as director of the Elliott P. Joslin Camp. Mr. Werner is a professor at the University of Miami and he and Mrs. Werner were counselors at the boys' camp for two years before he became the director for the 1959 season.

The Clara Barton Birthplace Camp has a new director this year. Roy A. Henderson, a teacher in Yarmouth, Maine, has had several years of camp experience and is meeting this new challenge with enthusiasm and skill.

The medical staff at both camps is excellent. The nurses at the boys' camp have all returned for a second year. It will be of interest to Universalists that Janet Stover, who was in Germany with the Universalist Service Committee last year, is one of the nurses on the medical staff at the girls' camp. There are also several Universalist and Unitarian young people on the counselor staff at each camp.

Mrs. Emery L. Hamlin, president of The Association of Universalist Women, has been appointed administrative director of the camps for this summer and is living on campus for the entire camp season.

There are many special and delightful days each summer at camp. Who can resist Christmas in July? Many days of preparation go into this occasion celebrated on July 25. Christmas gifts are made in the arts and crafts shop for the counselors in each cabin, the doors of the cabins are decorated, Christmas carols sung on "Christmas Eve," the stockings hung up to receive the good things Santa will bring, a tree is decorated and Santa Claus comes to the Christmas party. And perhaps even a reindeer will be there for the youngest children to ride (a kitchen boy in a blanket with pipe-cleaner antlers).

Another challenging day is Olympic Day which starts off with the torchbearer carrying the flaming torch, symbol of the Olympics. All kinds of contests are held and great is the rivalry between cabins. College Day is exciting. Each cabin takes the name of the college of their senior counselor and tries to win honor for that college in all the day's activities.

The 1960 camp season is now in full swing and it is heartwarming to see the faces of these children happy in their play and see the confidence glowing in their eyes as they achieve new skills and learn how to control and care for their diabetes. A glow wells up in one's heart with the realization that all this is made possible through the labor and concern of Universalist women everywhere.

— Eloise Wellington

News of Churches and Church People

Ground-breaking ceremonies, First Universalist Church of Akron, Ohio. Seated, left to right: Linda Barnett, Brian Hoffman. First row, left to right: Carl J. Westman, minister; John S. McKenzie, architect; Sydney Weaver, director of Religious Education; Marilla Spicer, member of long-standing; Dom D'Alessio, contractor; Mrs. Peter Lazuric, choir director. Second row, left to right: Marcus Beard, Jr., organist; Ashby Bardwell, immediate past chairman of the Board of Trustees; James O'Neal, chairman of the Building Committee; Dr. William Rios, chairman of the Board of Trustees; Dr. Donald K. Evans, superintendent, Universalist Church of Ohio.

HONORARY DEGREES

Dr. Dana McLean Greeley, president of the American Unitarian Association, was among a number of Unitarian ministers who received honorary degrees from various theological schools at the 1960 commencement time. He was awarded a Doctor of Divinity degree by Crane Theological School, Tufts University, Medford, Massachusetts.

In conferring the degree upon Dr. Greeley, Dr. Nils Y. Wessell, president of Tufts, declared: ". . . you are serving the Unitarian Church and the cause of liberal religion at a most critical time. . . . the University of the Universalist Hosea Ballou, II, confers upon you the honorary degree of Doctor of Divinity."

Dr. Greeley was also awarded a D.D. by Portia Law School, Boston.

Also among those honored was Dr. William B. Rice, Wellesley Hills, Massachusetts, who was chairman of the Joint Merger Commission which drafted a plan to consolidate the AUA and The Universalist Church of America adopted in May. He received a Doctor of Sacred Theology degree from the Starr King School for the Ministry at Berkeley, California.

The Rev. Harry B. Scholefield, San Francisco, California, and the Rev. Miles Hanson, Jr., Weston, Massachusetts, received Doctor of Divinity degrees from Meadville Theological School, Chicago, Ill.

A MILLION-DOLLAR PROGRAM

The U.C.A. will soon launch a campaign to raise one million dollars to strengthen a wide range of denominational services and facilities.

The program will assist in the recruitment and education of more ministers with probable assistance to Crane Theological School at Tufts University and to The Theological School of St. Lawrence University, both founded by Universalists. The fund will also be used for expansion of religious education services, the establishment of lay-led fellowships and new churches, increase of the building and loan funds, and augmentation of the work of the Universalist Service Committee which conducts relief and social service projects in many parts of the world. Other elements of denominational advance will be provided by the Fund, details of which will be announced.

YOUTH VISIT BOSTON

Ten enthusiastic young people of the LRY of the Grosse Pointe, Michigan, Unitarian Church, visited 16 Beacon Street on June 24.

Through the year, they earned the money for a trip to New York City and to Boston, Mass. In New York, they saw *The Music Man* and visited the Guggenheim Museum. Four days in Boston included trips to Lexington and Concord, and dinner with the LRY at the Universalist Church in Lynn, Mass.

The group was accompanied by Mrs. Raymond Baer and their minister, the Rev. William D. Hammond.

UNITED STATES COMMITTEE FOR REFUGEES

Dear Mr. Klotzle:

Thanks very much for your report of June 23 concerning activities sponsored by your service committee on Germany and the Middle East. This strikes me as being an excellent program, and we are glad to have these details about it.

It may interest you to know that the chairman of our Vermont Committee, the Rev. Mounir B. Sa'adeh, is a Universalist minister. The Vermont Committee has done a first rate job due in no small part to Mr. Sa'adeh's efforts.

Sincerely,

— EDWARD B. MARKS
Executive Director

BOOK REVIEWS

(Continued from page 202)

the unlimited tolerance which we have a right to expect from thee. And grant as an indulgent Parent that we may hereafter continue to live a harmless and happy life and keep our self-respect. *Book of Common Prayer* (Altered)"

This is just fine, until we get to the *Postback* and find that the final treatment is a kick in the pants for being amused at the preceding blasphemies. We turn and go back over the area and then realize that we are reading very good versions of our own frequent prayers — even as Universalists. It is no longer funny. It hurts.

And we agree with the author: "Many of our most futile prayers are attempts to dodge the divinely established fact that we reap what we sow."

To those who might be curious, the title comes from Psalm 106: "And He gave them their request: but sent leanness into their soul."

My advice is: If you want to be made to do some real, healthful soul-writhing, read this book.

— DONALD B. F. HOYT

FLOWER COMMUNION

Many Unitarian churches and fellowships observe "flower communion" during the spring season.

The originator of the festival was Dr. Norbert F. Capek, a Czech Unitarian who founded the Liberal Religious Fellowship in Prague after his return to his homeland in 1921 from voluntary exile in the United States. The service was used first June 24, 1923.

The Liberal Religious Fellowship, founded during reaction against Roman Catholicism after religious freedom was established with the overthrow of the Austro-Hungarian Empire in World War I, eschewed the traditional worship forms and rituals. Dr. Capek felt the need for a symbolic ritual which provided an emotional outlet, bound people closer together, and in which former Roman Catholics, orthodox Protestants, and liberal Jews could participate without reservations. "Flower communion" was his answer. It became an annual service.

As originally observed, each person attending the service took with him a flower, and the blooms were placed in a basket. After a musical prelude, a scriptural reading, a hymn, and a sermon, the basket was taken forward by two girls to a special table on the platform. The girls then took their seats.

As the congregation stood, Dr. Capek walked over to the flowers and, with one hand raised, consecrated them. The girls then returned to the platform, during a hymn of brotherhood, and carried them to the rear of the sanctuary.

As members of the congregation left during a postlude, each took a flower, other than the one he had brought.

In his sermon at the first Flower Communion Service, Dr. Capek said, "Christianity took over its symbols from older cultures, predominantly from the Jews. . . . The Lord's Supper grew out of the Jewish holiday, Passover. Out of this grew the Catholic Mass with additions from Jewish elements.

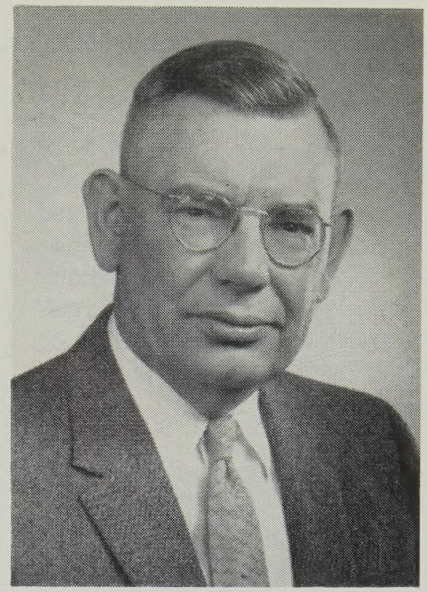
"During the Reformation, along with other symbols, the Mass was dropped and the Chalice was communized. This symbol has lost its original meaning with many and has become an empty ceremony.

"The flower is divine. Man cannot make it. . . . It is a symbol of something within us and between us, something we value, love and want to cultivate.

"The joined flowers symbolize brotherhood and our interdependence. We are one body. We belong to one another. How each one selected and brought the flower symbolizes spontaneity, free Brotherhood. All we do here is done freely. To the good, one cannot be forced. Upon leaving, everyone should take the nearest flower signifying that we are willing to accept in our Fellowship anyone who is willing to help build a liberal church."

The first Flower Communion Service in America was in the First Church in Cambridge, Massachusetts. At that time, Mrs. Norbert F. Capek, wife of the former Unitarian minister in Prague, was residing in Cambridge. The Service has been introduced in many Unitarian and Universalist churches.

Introducing it during the Second World War, the minister of the Cambridge Church suggested to his people that it would be a symbol, not only of their communions with one another, but with their fellows across the sea, the prisoners of hope in Czechoslovakia and in other harried countries of Europe.



Myron G. Mochel, professor of Engineering Graphics in the Mechanical Engineering Department, Clarkson College of Technology, author of the book "Fundamentals of Engineering Graphics," published by Prentice-Hall, Inc., June, 1960. Professor Mochel is the moderator of the Canton, N.Y., Universalist Church and a member of the Larger Fellowship, Potsdam, N.Y.

C.L.C. APPOINTMENTS

Dr. Dorothy Tilden Spoerl, formerly a member of the faculty of American International College, Springfield, Mass., and for the past two years, teacher in the elementary school at Acworth, N.H., has been named director of the editorial department of the Council of Liberal Churches. She will supervise the editing of religious education curriculum materials.

The Rev. Roy James Hatt, who has served as teacher, chaplain and athletic coach at Proctor Academy in Andover, N. H., since 1950 as well as minister of the Andover Unitarian Church, has been appointed educational field consultant. He will assist in developing curriculum approaches as well as engaging in fieldwork.

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DEAN EMERITUS

Dr. Angus H. MacLean has been named Dean Emeritus of the Theological School of St. Lawrence University, Canton, N.Y.

We must know with absolute certainty that essentially we are spirit. This we can do by winning mastery over self, by rising above all pride, and greed and fear, by knowing that worldly losses and physical death can take nothing away from the truth and the greatness of our soul.

—RABINDRANATH TAGORE

OBITUARIES

SAMUEL TRUMAN CUSHING

Samuel Truman Cushing died, March 31, 1960 while traveling with his wife, Frances McKinnon Cushing, in Phoenix, Arizona. Mr. Cushing was born in Somerville, Massachusetts, seventy-two years ago. His first wife, Stella Marek Cushing, was well known in Universalist circles.

Mr. Cushing retired seven years ago from the A.T. and T. Co. He made his home in Brattleboro, Vermont.

He is survived by a son, Donald Mayhew Cushing, and three grandchildren who live in Charlotte, N.C.

IDA E. MOULTON

Mrs. Ida E. Moulton, widow of Dr. Clinton A. Moulton, died June 5, 1960, in Syracuse, N.Y. Mrs. Moulton had been in ill health for the past few years.

Mrs. Moulton was born March 12, 1888, the daughter of the Rev. Dewitt and Mary Lamphear. She received her High School education at Fort Plain and Canton, N.Y., graduating from Canton High School in 1907. She taught in South Hartford, N.Y. public schools. Her marriage to the Rev. Clinton A. Moulton took place June 30, 1908.

Following the Rev. Mr. Moulton's retirement in 1949, the couple lived in Dolgeville, N.Y., until Dr. Moulton's death in 1954. Mrs. Moulton continued to reside in Dolgeville until her death.

She is survived by one brother, Leonard Lamphear of Rome, N.Y., and one sister, Mrs. William Metz of Kingston, R. I. and several nieces and nephews.

The service was held June 8, in the Universalist Church in Dolgeville with the Rev. Maurice Cobb officiating, assisted by the Rev. Howard Gilman, superintendent of the New York State Convention.

The more the island of knowledge expands in the sea of ignorance, the larger its boundary to the unknown.

—L. ROGBERG & V. WESSKOPF

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MEADVILLE PRESIDENT

The Rev. Malcolm R. Sutherland, Milton, Mass., executive vice-president of the American Unitarian Association, has been elected president of Meadville Theological School (Unitarian-Universalist), Chicago, Illinois.

He will succeed Dr. Sidney E. Mead, who resigned May 21 to return to full-time teaching and research, as professor of American Church History at the Southern California School of Theology at Claremont.

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ORDINATION

JOSEPH A. SCHNEIDERS was ordained to the ministry at the First Universalist Church of East Liberty, Clark Lake, Michigan, Sunday, June 19, 1960.

The Opening Sentences were spoken by the Rev. William D. Hammond, minister of the Grosse Pointe Unitarian Church. The Responsive Reading was led by the Rev. Elizabeth Etz of the Northville Training School. The Reading was by the Rev. Frank Gentile, minister of the Northwest Unitarian-Universalist Church.

The Rev. Tracy M. Pullman, D.D., minister of the First Unitarian Universalist Church of Detroit, delivered the Ordination Sermon.

The Prayer was offered by the Rev. Walter E. Kellison, minister of the Farmington Universalist Church, and the Right Hand of Fellowship by the Rev. Gerald K. Wyman, minister of the Lansing Unitarian-Universalist Church. The Benediction was pronounced by the Rev. Joseph A. Schneiders.

PERSONALS

Georgia Green of City Temple Universalist Church, Cincinnati, Ohio, recently completed fifteen years of providing a monthly program for the residents of the local County House. During all of that time, she has never missed a month, in spite of broken arms and other troubles.

* * *

Mrs. Seth R. Brooks, wife of the minister of the Universalist National Memorial Church, Washington, D. C., has been elected president of the Y.W.C.A. of the District of Columbia, capping a distinguished career of twelve years of service with that organization.

* * *

The Rev. George J. Spencer, at present serving as Extension Minister of Ohio, has been appointed assistant to the Superintendent of the Massachusetts Universalist Convention as of September 1.

* * *

The young people of the Universalist Church in Binghamton, N. Y., washed cars in the parking lot of the church one Sunday morning in June to raise money to send books to Nigeria.

* * *

A plaque, memorializing the late Frank C. Dewick, was unveiled at Bethany Union for Young Women, Boston, Mass., May 25. Mr. Dewick gave over forty years of service to Bethany Union, most of them as president of the Corporation. A tribute to Mr. Dewick, written by Mrs. Emerson Hugh Lalone on the occasion of his retirement, was read at the unveiling.

* * *

The Rev. and Mrs. William J. Metz, Kingston, R. I., celebrate their fiftieth wedding anniversary, August 18.

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Oct. 60

(Section 520, P.L.&R.)

NEW YORK FELLOWSHIP COMMITTEE

The New York Fellowship Committee has the following report: Edward Hanna granted a year's probationary license as an ordained clergyman, June 16, 1960; Ronald Marcy was granted permission to administer ordinances; transferred the Rev. Andrea Lunde to Pennsylvania; transferred Mr. James P. Hawley (Licentiate) to California.

— MAURICE COBB, *Secretary*

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has issued a License as Lay Preacher to Mr. Joseph Nerad.

It has transferred Mr. Moses S. Walker to the Massachusetts Fellowship, and the Rev. Jesse Cavileer to the Midwest Fellowship, and accepted the Rev. Charles Vickery from the Maine Fellowship.

—SADIE B. BURGESS, *Secretary*

GENERAL SECRETARY

Anne S. Bowman (Mrs. J. Russell) has been appointed General Secretary of the U.C.A. as of July 1, 1960.

Mrs. Bowman has served her denomination with distinction for more than nine years as executive secretary of The Association of Universalist Women.

UNITED NATIONS SEMINAR

The United Seminar for Unitarians and Universalists is scheduled for October 10 to 12 in New York. Registration and four meals, including two evening banquets, is fifteen dollars.

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